

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF THE SECRETARY
DIVISION OF TERRITORIES AND ISLAND POSSESSIONS
WASHINGTON

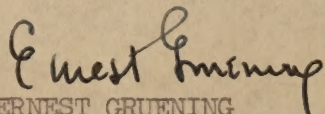
March 25, 1940.

Mr. Everett B. King,
Secretary, Board of National Missions
of the Presbyterian Church in the
United States of America,
156 Fifth Avenue,
New York City.

My dear Mr. King:

Your letter of good wishes dated February 8 has been forwarded to me from Alaska. I am grateful to you for the expression of your sentiments. I fully appreciate the fine work which the Presbyterian missions have accomplished in Alaska.

Sincerely yours,


ERNEST GRUENING
Governor of Alaska.

WORK IN ALASKA

ALATNA Pop. 32

Protestant Episcopal -

Mission - St. John's-in-the-Wilderness
Miss Amelia H. Hill
Miss Estelle C. Wilcox

ANCHORAGE Pop. 1,856

Protestant Episcopal -

All Saint's Church (visited from Seward)

Christian Science -

Christian Science Society
Services held at 3rd and H Streets.

Presbyterian U.S.A. -

Church
Full time resident pastor

ANGCOON Pop. 300

Presbyterian U.S.A. -

Church
Full time resident pastor

ANVIK Pop. 140

Protestant Episcopal -

Mission - Christ Church Mission and Christ Church
Scholarship School (Native)
Rev. John W. Chapman, D.D. Miss Adelaide E. Smith
Rev. Henry H. Chapman Miss Ella B. Lucas
Miss Marguerite Bartberger Miss Jean Jones
Miss Hazel Chandler Mr. Chase, Outside Helper

ARTIC CITY Pop. _____

Protestant Episcopal -

Bishop Rowe Chapel
Albert Trit, Native Deacon

CORDOVA (continued)

Presbyterian U.S.A. -

Church
Full time resident pastor

DETERING Pop. 73

Friends -

Church
Faith missionary

DOUGLAS Pop. 919

Protestant Episcopal -

St. Luke's Church (Visited from Juneau)

Congregational -

Resident pastor gives 2/3 of his time.

FAGUE Pop. 96

Protestant Episcopal -

St. Paul's Mission
Rev. Arthur G. Fullerton
Walter Benjamin, Native Layreader

FAIRBANKS Pop. 1155

Protestant Episcopal -

St. Matthew's Church and George C. Thomas Memorial Library
Rev. Merwin L. Warner

Christian Science -

Christian Science Society
Services held on 3rd Avenue

Presbyterian U.S.A. -

Church
Full time resident pastor

FORT YUKON

Pop. 319

Protestant Episcopal -

St. Stephen's Church and Hudson Stuck Memorial Hospital

Rev. Grafton Burke, M.D.

Rev. Merritt F. Williams

Miss Addie A. Gavel

Miss Maude I. Pratt

Miss Marguerite Foster

Mr. John Helinius, Outside Helper

David Wallis, Staff Reader and Interpreter

GAMBELL

Pop. 300

Presbyterian U.S.A. -

Church

No resident pastor

HAINES

Pop. 650

Presbyterian U.S.A. -

Church

Full time resident pastor

HOONAH

Pop. 400

Presbyterian U.S.A. -

Church

Full time resident pastor

HYDABURG

Pop. 300

Presbyterian U.S.A. -

Church

Full time resident pastor

HYDER

Pop. 237

Methodist Episcopal -

Church

Full time resident pastor

JUNEAU

Pop. 3,058

Protestant Episcopal -

Holy Trinity Cathedral

Very Rev. Charles E. Rice, Dean (Places visited: Douglas,
Skagway)

Methodist Episcopal -

Church

Full time resident pastor

Christian Science -

First Church of Christ, Scientist

Services held at 5th and Main Streets

Presbyterian U.S.A. -

Church (Native)

Full time resident pastor

Church (White)

Full time resident pastor

United Lutheran -

Church

Full time resident pastor

KAKE

Pop. 300

Presbyterian U.S.A. -

Church

Full time resident pastor

KASAAK

Pop. 350

Presbyterian U.S.A. -

Church

Full time resident pastor

KETCHIKAN

Pop. 2,458

Protestant Episcopal -

St. John's Church

St. Elizabeth's Church (Native)

B. Ridley, Layreader

A. Guthrie, Layreader

Rev. Paul J. Mather

Casper Mather, Native Layread
er

Methodist Episcopal -

Church

Full time resident pastor

KETCHIKAN (Continued)

Christian Science -

First Church of Christ, Scientist
Services held in Masonic Temple

Presbyterian U.S.A. -

Church
Full time resident pastor

ETANA

Pop. 98

Friends -

Church
Native pastor

KIVALINA

Pop. 87

Protestant Episcopal -

(Visited from Tigara)

Tony Joule, Native Assistant Teacher

Friends -

Church
Native pastor

KIAWOOK

Pop. 350-500

Presbyterian U.S.A. -

Church
Full time resident pastor

KLUKWAN

Pop. 200

Presbyterian U.S.A. -

Church
Full time resident pastor

KOTZEBUE

Pop. 230

Friends -

Church

Self supporting missionary

KUSKOKWIN

Pop. 21

Moravian -

School

Two teachers with certificates; one assistant without certificate

KETIAKATIA

Pop. 500

Presbyterian U.S.A. -

Church

Full time resident pastor

MIMO

Pop. _____

Protestant Episcopal -

St. Timothy's Mission

Rev. Arthur R. Wright

Moses Kruikshank, Teacher

NEHANA

Pop. 634

Protestant Episcopal -

St. Marks' Mission and Tortella Hall (Native)

Miss Bessie B. Blackhall

Miss A. Kathleen Thompson

Jimmie Bruce, Native Outside Helper

Blind Moses, Native Layreader

St. James' Church

(White)

Rev. E.A. McIntosh

Presbyterian U.S.A. -

Church

Part time pastor

NOATAK

Pop. 164

Friends -

Church

Missionaries

NOME

Pop. 852

Protestant Episcopal -

St Mary's Church

Methodist Episcopal -

Church

Full time resident pastor two other workers.

Columbus - Maynard Hospital at Nome.

NOORVIK

Pop. 281

Friends -

Church

Faith missionary

PETERBURG

Pop. 1200

Presbyterian U.S.A. -

Church

Community worker

POINT BARROW

Pop. 125

Presbyterian U.S.A. -

Church

Visited from Barrow

SAZMAN

Pop. 200

Presbyterian U.S.A. -

Church

Visited from Ketchikan

SELAWIK Pop. 274

Friends -

Church

Native Pastor

SEWARD Pop. 652

Methodist Episcopal -

Church

Full time resident pastor

Jesse Lee Hone

Rev. C.T.Hatten, pastor

Protestant Episcopal -

St.Peter's Church and Library

Rev. William R. Macpherson

Places visited - Anchorage, Matanuska, Chickaloon,
Eklutna, and Wasilla

SHUNGNAK Pop. 95

Friends -

Church

Native pastor

SITKA Pop. 1,175

Protestant Episcopal -

St.Peter's-by-the-Sea

Mrs. J.H. Molineux

Presbyterian U.S.A. -

Church

Full time resident pastor

SKAGWAY Pop. 494

Protestant Episcopal -

St.Saviour's Church

(Visited from Juneau)

Presbyterian U.S.A. -

Church

Full time resident pastor

TANANA Pop. 213

Protestant Episcopal -

St. James' Church
Served by Deaconesses Bedell and Sterne

TANANA CROSSING Pop. 101

Protestant Episcopal -

St. Timothy's Mission
(Visited by Rev. E.A. McIntosh, Nenana)

TANANA VILLAGE Pop. 99

Protestant Episcopal -

Mission of Our Saviour and Bishop Rowe Hall
Deaconess A. Gertrude Sterne
Deaconess Harriet M. Bedell
Henry Moses, Native Helper

Tanana Valley Mission - Including Native Missions on the
Tanana River: Nenana, Salchaket, and Minto
(Visited from Fairbanks)

TIGARA Pop. 141

Protestant Episcopal -

St. Thomas' Mission and Augustus Hoare Memorial Hospital
Ven. Frederic W. Goodman, Archdeacon of the Arctic
Rebrulik Rock, Interpreter
Peel Tooyak, Interpreter

VALDEZ Pop. 466

Protestant Episcopal -

Church of the Epiphany and Everyman's Club House
(Visited from Cordova)

Wainwright Pop. 300

Presbyterian U.S.A. -

Church
No full time resident pastor

WALES Pop. 200

Presbyterian U.S.A. -
 Church
 Community worker and nurse

WOOD ISLAND Pop. 104

Baptist -
 Kodiak Baptist Orphanage Church at Kodiak
 Five salaried workers Full time pastor
 Pastor as superintendent

WRANGELL Pop. 821

Protestant Episcopal -
 St. Phillip's Church, St. Phillip's Gymnasium and
 Wrangell General Hospital
 Rev. H.P. Corner
 Miss Agnes Le Roi
 Miss Sarah Hart

Presbyterian U.S.A. -
 Church
 Full time resident pastor

October 23, 1930

ALASKA

Area: 590,884 square miles

Area - one-fifth that of Continental United States.

If map of Alaska drawn to same scale were superimposed upon map of United States, Point Barrow would be near Duluth; Ketchikan near Brunswick, Georgia and the extreme island in the Aleutian group near San Diego.

Coast Line 35,000 miles - much larger than that of the United States.

Rivers in interior Alaska navigable about 6,000 miles.

Yukon, 2300 miles, drains 330,000 square miles, one-half of which is in Alaska.

Fifth river in size in North America, navigable 2000 miles.

Purchase price of Alaska \$7,200,000.

Close to a billion dollars have already been taken out.

In terms of dollars fish is the most valuable product of Alaska.

Alaska is in the same latitude as Norway, Sweden and Finland, but has more arable land than the three combined.

Three determinative factors in Alaska mission work: Vastness of territory, isolation and lack of transportation facilities.

In Alaska there is one person for a little over every 10 square miles. In the average density of population in the U. S., 1920 census, same area would have 357 people.

Religious Work: Is among the whites, Thlingets, Hydats, Tsimpians and Eskimos.

There are 28 organized churches, 3 unorganized preaching points, one congregation ready to be organized into a church, one hospital, one orphanage, one school, two mission boats.

There are 16 ministers of churches, 2 itinerant missionaries, two community workers, one doctor, one nurse and seven others. These are in the church staff. In the school and orphanage, there are 29 teachers and directors of pupils' work, a doctor and 2 nurses.

PRESBYTERIAN WORK IN ALASKA

Station: St. Lawrence Island

Replacement value of mission, \$7,500.

Building on Occupancy Right.

The mission at Gambell influences in a very practical way all of the inhabitants of St. Lawrence Island. There is a sub-station at Savoonga, forty miles east on the north coast of the island.

We are proceeding along two lines, preaching to and pastoring a group of Christians not yet organized into a church, and secondly, putting on a program of religious education which includes instruction in the Scriptures in the Chuckchee.

The people are almost exclusively Igloo dwellers with all that that connotes. Their economic condition is relatively fair. The first native cooperative store was organized here. There is a good government school. Religiously they have not yet emerged from paganism.

The conditions are not likely to change much during the next two years.

There is no overlapping with any other agency. The field is clear for our work.

The following changes are suggested to improve the present program and to extend the work:

Put in a preacher-physician. There is no doctor on the island.

Have the missionary reach all of the settlements on St. Lawrence Island during the winter time, when travelling is easiest.

The population of St. Lawrence Island is less than 400.

PRESBYTERIAN WORK IN ALASKA

Denomination: PRESBYTERIAN CHURCH U. S. A.
 Responsible for work: Board of National Missions
 First entered Alaska: 1867
 Types of work now carried on:

AMONG ESKIMOS

A. Churches:

	Barrow	Pt. Barrow	Gambell	Wainwright	Wales
Population	600	135	300	300	200
Established in	1890	1900	1915	1919	1905
Reason for establishment. . .	Respond'g to call in relig. papers	no other church there	no other church there	no other church there	no other church there
Membership, Church & S.School	328 200 SS	53	42	110 60 SS	35 40 SS
Resident pastor.	yes	(at Barrow)	no	no	Com. Wk. Hm
Salary.	\$2000	\$2000		(see Barrow)	\$750
Mission aid given	\$2000	\$2000			\$750
Manse.	yes	no		no	yes
Condition.	fine new bldg.				good
Value property investment. .	\$75,000		\$4000		\$6000
Other churches in Commun. .	none	none	none	none	none

C. Hospital at Barrow

Established in: 1920
 Capacity: 8 beds
 Patients treated annually: 1500
 Staff: 3
 Mission aid: (see church at Barrow)
 Nearest hospital at Nome 600 miles

Government school in territory:

Govt. grade school	Govt. grade school good	Govt. grade school
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October 30, 1930

Presbyterian Work in Alaska

Denomination: PRESBYTERIAN CHURCH U. S. A.
Responsible for work: Board of National Missions
First entered Alaska: 1867
Types of work now carried on:

Southeastern Alaska among
Hyda Indians

A. Churches:

	Hydaburg	Kasaan
Population	300	350
Established in		
Reason for establishment		
Membership, Church and S. School	170 Ch. 100 S.S.	46 40 SS
Resident pastor	yes	yes
Salary	\$800	\$1800
Mission aid given	\$900	\$1600
House	yes	yes
Condition	good	good
Value property invest	\$5,000	\$5000
Other churches in Community	none	none

Southeastern Alaska - All Indian Tribes

Boats - 2 church boats "Lindsley" and "Princeton"
Location - Southeast Alaska
Character of work - evangelistic illumination
Annual expense - \$2000
Mission aid - \$2500
Number of workers - 2 salary \$1700 and \$2400
Value of investment - \$57,500

October 30, 1930

PRESBYTERIAN WORK IN ALASKA
SOUTHEASTERN ALASKA AMONG TSIMPSHIAN INDIANS

Denomination:	Presbyterian Church U. S. A.
Responsible for work:	Board of National Missions
First entered Alaska:	1867
Types of work now carried on:	

A. Churches:

	Metlakatla
Population	500
Established in	
Reason for establishment	
Membership, Church & S. School	185
	140 SS
Resident pastor	yes
Salary	\$1800
Mission aid given	\$1600
Manse	no
Condition	
Value property investment	\$8000
Other churches in community	none

PRESBYTERIAN WORK IN ALASKA
SOUTHEASTERN ALASKA AMONG THLINGIT INDIANS

Denomination: PRESBYTERIAN CHURCH U. S. A.
 Responsible for work: Board of National Missions
 First entered Alaska: 1867
 Types of work now carried on:

A. Churches:

	Angoon	Haines	Koonah	Juneau (native)	Kake
Population	300	650	400	3500	500
Established in		1890			
Reason for estab.					
Member., Church; S. School	67 15033	90 17033	202 25033	114 5033	112 9033
Resident pastor	yes	yes	yes	yes	yes
Salary	\$525	\$1800	\$1800	\$1200	\$525
Mission aid given	\$525	\$1500	\$1650	\$1200	\$525
Hausse	no	yes in	yes	yes	yes
Condition		bldg.	good	good	good
Value property invest	\$1500	\$11,000	\$8000	\$6000	\$7500
Other churches in commn.	none	none	none	White Pres., M.E., P.E., Luth., M.C., Russian	none

D. Other types of work:

Agricultural Mission at Koonah; value of investment, etc. \$3000

Churches:	Ketchikan	Elavook	Elukwan	
Population	\$5000	350-500	200	200
Established in				
Reason for estab.				
Member., Church & S. School	57 5033	177 9033	64 5033	39 4033
Resident pastor	yes	yes	yes	no
Salary	\$1800	\$1800	\$525	(See Ketchikan)
Mission aid given	\$1800	\$1200	\$525	" "
Hausse	no	yes	yes	no
Condition		good	fair	
Value property invest.	\$5000	\$3000	\$2000	\$4000
Other churches in community	P.E., M.E. Luth.	none	none	none

October 30, 1930

PRESBYTERIAN WORK IN ALASKA
SOUTHEASTERN ALASKA AMONG THE WHITES

Denomination: PRESBYTERIAN CHURCH U. S. A.
Responsible for work: Board of National Missions
First entered Alaska: 1867
Types of work now carried on:

A. Churches

	Peterburg	Skagway	Juneau	Sitka	Wrangell
Population	1800	1100	3500	800	800
Established in		1900		1860	1867
Reason for estab.					
Member., Church		36	147		
White	15			52 55SS	34
Native	52			166 260SS	62
Sunday School	35	75	225		40
Resident Pastor	Commun. worker	yes	yes	yes	yes
Salary	\$1200	\$1800	\$2200	\$1800	\$1800
Mission aid given	\$1200	\$1300		\$1500	\$1600
Manse	yes	yes	yes	yes	yes
Condition	fair	fair	good	good	good
Value property invest.	\$4000	\$2500	\$42,500	\$17,500	\$10,000
Other churches in commun.	none	none	Nat. Pres. M.E., Luth P.E., R.C., Russian	P.E.	. . .

October 30, 1930

PRESBYTERIAN WORK IN ALASKA
SOUTHWESTERN ALASKA AND INTERIOR
AMONG WHITES

Denomination: PRESBYTERIAN CHURCH U. S. A.
Responsible for work: Board of National Missions
First entered Alaska: 1867
Types of work now carried on:

A. Churches:

	Anchorage	Cordova	Fairbanks	Nenana
Population	1500	1500	2500	300
Established in	1910	1920	1906	1910
Reason for estab.				
Member., Church &	95	38	62	11
S. School	200	95	100	50
Resident pastor	yes	yes	yes	part time
Salary	\$2200	\$2200	\$2200	
Mission aid given	\$1000	\$1500	\$1600	\$600
Manse	yes	yes	yes	Manse & ch
Condition	good	good	good	burned#
Value property investment	\$12,000	\$12,000	\$20,000	
Other churches in commun.	R.C., P.E.	P.E.	one	P.E. with
		Greek Ortho		Indians
		(Russian)		

#Probably will recover
\$7,200.

Territorial School at Anchorage

Alaska College of Agriculture and School of Mines at Fairbanks

PRESBYTERIAN WORK IN ALASKA
under
DIVISION OF SCHOOLS AND HOSPITALS

BOARDING HOME

Name	Haines House
Place	Haines, Alaska
Kind	Boarding home for children who attend public school
When established	1921
Enrollment	54 (1929-30)
No. teachers	8
Races in home	Indian tribes
Annual budget	\$18,400
Mission aid	\$17,775 (Gross budget less receipts)
Value property	Land - \$300
	Buildings - \$81,247
Hospital	Infirmery and dispensary in connection with Home
Patients	Children in home and occasional emergency cases from community
Staff	Nurse
Mission aid	Included in total for Home
Nearest Hospital	Juneau
Community Work	In and around Haines
Character	Religious, recreational, social
Mission aid	Included in total for home
Old fields abandoned	Haines Hospital
Government schools, hospitals, etc. in your territory	Juneau Hospital Contemplated Government School at Wrangell

October 30, 1930

PRESBYTERIAN WORK IN ALASKA
under
DIVISION OF SCHOOLS AND HOSPITALS

SCHOOL WORK

Name	Sheldon Jackson School
Place	Sitka, Alaska
Kind	Boarding
When established	1890
Enrollment	132 (1929-30)
Teachers	25
Races in school	Indian tribes - Thlinget, Haida, Eskimo, Tsimpsan, Aleut
Annual budget	\$50,000
Mission aid	\$45,497 (Gross budget less receipts)
Value property	Land - \$5,500 Buildings - \$347,337

Hospital	In connection with school
Patients	Pupils and occasional emergency cases from community
Staff	Nurse and consulting doctor
Mission aid	Included in total for school
Nearest Hosp.	Juneau

Community Work	In and around Sitka
Character	Religious, recreational, social
Mission aid	Included in total for school

Old fields abandoned	Hydaburg, Nursing center Klawock, Nursing center Haines Hospital
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Government schools, hospitals, etc. in your territory

Juneau Hospital
Contemplated Government School at Wrangell

Present condition of work	- excellent
Future outlook	- need for more industrial work and advance religious training

ALASKA

The Committee on Findings, in presenting this report, feels itself under the necessity of calling preliminary attention to the country itself. In actual area, Alaska is one-fifth of the size of continental United States. This vast bulk is not compact. It literally spraddles over degrees of latitude and many meridians in longitude. If a map of Alaska were superimposed on a map of the United States, drawn to the same scale, Point Barrow, the highest point of the American continent, would lie a little north of Duluth; Netchikan, Alaska's southernmost city, would be found near Brunswick, Georgia, and Attu Island, westernmost tip of the Aleutian chain, would be located near San Diego, California.

In attaining this remarkable geographical spread, Alaska touches the waters of the Pacific, the ice pack of the Arctic Ocean and the vast expanses of Bering Sea. The Alaska that is known and loved by the tourist, Southeast Alaska, is only 5% of the area of the entire territory and consists of an archipelago with no less than eleven hundred islands. The highest mountains of the continent are Alaskan. The largest glaciers of the world are here. Ever-active volcanoes are here. It will be seen, then, that geography presents a well nigh insuperable problem.

Transportation and communication are another painful problem. The islands of Southeast Alaska can be reached only by the slow movement of boats. The longest railroad in Alaska, a Government project, owned by the people of the United States, extends from Seward to Fairbanks, a distance of only 474 miles. All the great mission stations among the Eskimo are reachable thru Bering Sea, whose season of open navigation extends from June to late September. Gambell, on St. Lawrence Island, is the loneliest and most isolated mission station in the world with but one mail, one boat and one touch with civilization once a year.

Alaska also presents a bewildering complexity in racial groups. First, the white, numbering one-half of the population. He occupies the center of the stage of America's last frontier. He has all of the disabilities as well as the virtues of the true frontiersman. Next the Eskimo, living from Bristol Bay and the Kuskowim River, all along the frozen tundras to Point Barrow and Demarcation Point. Then the Thlingits, Hydas and Tsimpshans of Southeast Alaska, the Tinnah Indians of the interior and lastly the Aleuts. Each of these groups has its own language, culture, tradition and varying degree of adaptability to the white man's civilization.

Despite these tremendous barriers, obstacles and problems, the missionary work of the Protestant Church, begun in 1877, has taken deep root and prospered. Today there are, in Alaska, third generation native Christians. Their peculiar problems and aspirations are known and recognized by students of missionary history; they have not failed to appear in Alaska. Today one hears the first faint sounding of the demand for native leadership. native autonomy and a native church. These are perfectly natural manifestations of vigorous life and growth, symptomatic of the virile energy of the gospel which transforms.

We wish, first of all to register our satisfaction that so much has been accomplished by Christian missions in Alaska. The record is one of success and achievement. Our study of the situation has brought to us an overwhelming conviction that the sacrifices and efforts of the various communions have been fruitful, in a gratifying degree. We wish to voice a deep sense of gratitude that instances where comity seems to have been violated are few in number and relatively insignificant. Our problem is not one of overlapping, so much as overlooking.

Our study of this great territory has revealed the fact that it is passing through a transition period. The day of that dazzling phenomenon, the "gold rush," is over. It has been succeeded by an era of real settlement and colonial development. Changes are taking place, socially, economically and politically, which are of far reaching import and must be taken into account. For example, while the total population is less than it was twenty years ago, today there are more children in Alaska than ever before. One of Alaska's local problems is to secure adequate school facilities.

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THE ANNUAL REPORT

Work in Alaska

1940

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OUR DANGEROUS OPPORTUNITY

When the Chinese sought to express our word "crisis", two concepts were joined together which gave this literal interpretation "a dangerous opportunity". Who can say that the Chinese missed the mark? Certainly a crisis does present a dangerous opportunity. That is typically true of every instance where the Christian faith has been involved. A crisis has always presented the Cause of Christ with a dangerous opportunity.

Alaska today challenges the Presbyterian Church with a dangerous opportunity. Not since the gold rush has this territory experienced such busy activity and wide publicity as it is experiencing today. Alaska is now front page news. It is one of the centers of the Government's spending program in its National Defense Plan. With the appropriation of \$50,000,000., which represents six times the original cost of the whole Territory, five naval and air bases are hurriedly being constructed. With this construction work there has been a marked increase in population. In 1930 the Government census gave the population of Alaska as 59,278. The 1940 estimate is 73,000. The major portion of this 13,722 increase has been realized within the past twelve months.

Three of the five bases under construction are located in Presbyterian Territory - Sitka, Anchorage and Fairbanks. The fresh opportunity of service for our Church together with the problems thus created are clearly evidenced in the situation at Anchorage. Almost overnight Anchorage has become a "boom" town. Here the Government is building a great \$13,000,000. army base. With the arrival of soldiers and civilians, Anchorage has more than doubled its

population. Concerning the conditions, Reverend Boyd Cabbage, Pastor of the Presbyterian Church, writes:

"The population has more than doubled this summer (1940). From the standpoint of the Church, one must not take this for what it might seem on the surface. Some of these people will drift out just as they drifted in.

"Moral conditions are not as bad as you might expect. City officials tell me there has been a great increase in the number of prostitutes. Liquor sales likewise have increased. There is a lot of petty thievery, fighting on the streets, etc. However, conditions are not as bad as you would expect, but worse than the Chamber of Commerce will admit."

In this new Alaska our Church, throughout the past year, remained true to her commission and continued to proclaim the sovereignty of God, the sovereignty of Christ, the sovereignty of the Book, the sovereignty of the Church, and the sovereignty of man. The annual reports of our missionaries bear testimony that the efforts were not in vain. The Presbyterian Church in Alaska was and still is accepted and recognized as a great spiritual power.

From Barrow to Etchikan both natives and whites respect the place of leadership and service rightfully earned by Presbyterians yesterday and today. Our educated and consecrated ministry; our stately form of worship; and our ability to cooperate with all other forms of religion in promoting the Kingdom means much to the Christian life in the Territory.

Our missionary effort now moves in three definite and distinct directions. First of all, it moves in the direction of the Eskimos who dwell exclusively in the extreme northern section. Secondly, it follows the Indian trails of three Indian Tribes - the Thlinget, Haida and Tsimpshean. And, finally, our work centers around the white man who has adopted this fascinating country as his home, or who is a sojourner seeking a fortune before returning to his own homeland.

By far the most dramatic work is among the Eskimos. Isolated from the rest of the world, enduring the strain of long winter nights, suffering from sub-zero weather, and traveling by dog sleds, our missionaries continue to report encouraging results from their labors. In Barrow, the farthestmost northern village, Reverend Mr. and Mrs. Fred Klerekoper report a church membership of 448 natives. Regularly each Sunday the Church is crowded to overflowing. There is but one board walk in this village and that walk leads to the Presbyterian Church. The natives use it. In the afternoon, the elders of the Church take the Church to the sick and shut-ins. Through the faithful efforts of our Church, liquor licenses have never been issued in this section of Alaska.

In our service to the Eskimos our Church supports three native workers; Roy Ahmaogak, Andrew Akootchook and Percy Ipalook. Mr. Ipalook and his family have been studying this past year at Dubuque University, looking forward to ordination next fall on their return to Wainwright.

On the St. Lawrence Island and at Wales, we maintain two Christ-like and Christ-loving souls, Miss Ann Bannan on the Island and Miss Emma Stauffer at Wales. At Wales there is an organized Church, The Thornton Memorial Presbyterian Church. Here Miss Stauffer is giving her life in service for the Master. How deeply she loves her work is reflected in a recent letter. Arriving in Seattle this last January on furlough, the first concern of Miss Stauffer was to make arrangements for her return trip to Wales. Just before leaving Wales Miss Stauffer unfolded her heart in this closing paragraph of her letter:

"Last evening one of my Elders came in to talk over a situation that seems to be worrying him very much; and it is this; Wales is the town allotted to hold the Evangelistic Convention in connection with the Seward Peninsula Reindeer Unit Convention next spring and Easter comes in along with these meetings. So my Elder is very much concerned

because he says I will be away and we will not likely have any Easter Program of children's activities as we are accustomed to have since those who relieve me are not acquainted with the people nor the children and our teachers have never helped any with the Easter Program. So I did not know just how to get around the situation because he wants me to try to get back here in time to get these children ready which takes about two weeks. Finally I told him I would see what I could do toward being back here before Easter. And I am sending this word to you so as to ask you to please note that I need to get back here if I can possibly do so and help these people at a time when success means much to us as a village since Eskimos from both up and down the Coast will be here regardless of the weather or whether or not the invited missionaries from their villages come to Wales. And my Elder tells me he doubts if but one minister, the one who began the Evangelistic Convention, can possibly come."

St. Lawrence Island is still a Territory with a population of 495 Eskimos. Our Church alone, through the ministry of Miss Bannan, serves this entire island. Miss Bannan was commissioned to work here in 1936. At that time she found only 6 men who were Christians and a fewer number of women. With faith and courage she gave herself to the task of winning souls to Christ. The results of her prayers and efforts reveal a modern New Testament story of Pentecostal Power. In September 1940, two Presbyterian Churches were organized, one at Gambell and another at Savoonga. In one week Reverend John Youel baptized 391 souls. Miss Bannan's own words give the story:

"When Mr. Youel and I got in to the house I found the summer mail had all been stacked up on the living room floor and the year's supply of food was in the old primary room. We got something to eat and then went to bed for a few hours but early in the morning I sent for a young man to come and help us clear the rooms and by noon we had made quite a change in the

appearance of the rooms downstairs, even though upstairs was not improved. As we worked callers came in and we would tell them there was a meeting in the church that evening. All the Christians who were well enough came and Mr. Youel baptized all who came. As the small children were fussing and their parents were getting nervous trying to hush them, we asked the families to come forward - those whose babies were crying to come first. It was interesting and impressive to watch them as they lined up before Mr. Youel, the grandfather and mother, then the children and grandchildren. The Eskimos have a good deal of dignity and this sacrament meant a great deal to most of them. For five years I have been telling them about baptism and some acted as though they could hardly realize that at last they were receiving it.

"The next morning Mr. Youel and I went to visit the Christians who were sick and unable to go to the meeting the night before. One old man who had been quite ill during the summer said, 'I could not get to church last night but I trusted you would come to me.' Mr. Youel baptized 12 that morning and each day during his stay one or two came for baptism, and in Gambell he baptized 211 Eskimos.

"Then came the election of officers; their installation, and the Lord's Supper with services on Sunday, September 1st. There are 140 charter members here and 72 children under twelve years of age.

I joined here by letter as Mr. Youel thought it would be best to do so and I was elected a ruling elder.

"Monday afternoon we went to Savoonga and did the same work. That is a smaller village and there is no mission building, so the meetings were held in the school house. We stayed with the teachers, Mr. and Mrs. Connelly. Tuesday morning one of the natives took Mr. Youel to call on all the people in their homes; in the afternoon and evening the people were baptized. The next day the other services were held.

There were 160 baptized, 98 charter members and 82 children under 12 years.

"The money gifts I received while out on furlough I planned to use for several things I needed to work with but we could not get them shipped up this year, so most of the things will probably come next summer. I ordered an aluminum communion set and thought it would surely be here by the time I arrived but it came the 19th of October instead. We had to give each elder a large glass with the grape juice, and a napkin with which he was to wipe the edge of the glass after a person had sipped the juice. Ordinary plates were used for the bread and any bowl we could lay our hands on when baptisms were made. But next year we will be able to do differently.

"Everyone was glad to have Mr. Youel here with us and that he did all we have been wanting done. The natives said he helped them very much. He was here almost two weeks when the C.G.C. Aurora called for him and took him to Nome, where he had to wait two days for the plane. Over here we are dependent upon the Government Coast Guard Cutters when we want to go to the mainland. Once a year a freighter comes to the Island with freight for both native stores and for the mission and that is our only commercial ship. The cutters bring our mail and whatever else we have to have while navigation is open and we all appreciate that help very much."

"For the benefit of the friends who will get my letter for the first time, I shall introduce the other white people on the Island. There are two villages on the Island - Gambell, the older one, and Savoonga which is not very old. In each village there is a native cooperative store and schoolhouse. Here there is the old mission building 45 or 46 years old. The natives here have winter homes which are snug and warm, heated by the old soap stone seal oil lamps; and many of them have summer homes of lumber and ranges in them. At Savoonga they all have lumber homes

in which they live all the time they are not out at their trapping camps."

Less dramatic is our missionary work among the Indians in Alaska. Although this type of work is increasingly showing signs of helpful encouragement. In serving the Indians we maintain fourteen organized Churches located in the Presbytery of Alaska. These Churches represent a total membership of 1,141.

From our faithful native lay-worker in Petersburg we have this comment:

"Now for the work here. There are about 90 natives, 50 Japanese and 75 Filipinos. I am trying to work with these three groups. The Lutheran Church is working with the whites. However, during my calls I go down on the float and visit with the white fishermen since 60 boats are wintering here. Today I found one old fisherman sick in bed and I ministered to him."

"Just about every day native boats arrive here. They remain from one to ten days. It is hard for natives to go to town because the minute they land there is always some one to show them where the liquor stores are and nine times out of ten they go there. But if someone greets them, they will come to the Church. So I am making it a practice of going down to the float two or three times each day in order to greet the newcomers and to invite them to our Church."

"About a month ago one native woman gave herself to the Lord. She was a drunkard. Often we had talked to her about her soul but we had given her up as hopeless. One Sunday morning she walked in our service. I saw her sober for the first time. Just before the close the woman got up and asked if she could say a word. I nodded. Then she cried: 'God save me'. We prayed with her and she gave her heart to the Lord. That was a month ago and she is standing firm. She is going about telling others what the Lord has done for her."

In 13 other villages and towns the work with the Indians moves on. Fighting the curse of liquor, seeking to strengthen and to stabilize old Christians and praying and working to save the unsaved, our Presbyterian Church labors on.

Much has been said and written about the appealing work with the Eskimos and Indians. More needs to be said about the needy work with and for the whites. In the final analysis the answer to the Alaskan's problem will never be made by what is done for the Eskimos or Indians. The answer will be made by what is done for the whites. It was the white man who plundered and polluted the life of the natives. It is the white man today who continues to undo what is done for the natives.

Therefore, we need to face the fact that Alaska's redeeming need is the gospel of Christ for our own race. Work for and with the white man in Alaska does not have the glamour and appeal as does the work with the Eskimos or Indians, but it is essential. In fact, unless we do more for the white man, we cannot do any more for the native.

This ministry to the white man is not only less appealing but it is also far more difficult. The white man in Alaska belongs to the privileged class. It has been estimated that Alaska has a larger percentage of college and university graduates than any state in the Union. The program of a missionary box filled with broken toys and discarded clothing will not reach these men and women in the land of long nights and short days. It must be a program adequate to interest and to challenge educated minds and trained hearts.

Such a program is being inaugurated in our seven Presbyterian Churches that minister to the white people in the Territory. These churches are located in

Fairbanks, Anchorage, Palmer, Cordova, Skagway, Sitka and Wrangell. The results during the past year give proof of the fact that the white man in Alaska is hungry for the Gospel of our Living Lord.

Our Church in Fairbanks reports one of its best years under the able leadership of Reverend Mr. and Mrs. R. R. Armstrong. Church attendance has increased, the Sunday School has grown, new members have been received, new organizations have been perfected and this Church is on the way to becoming a self-supporting Church. In his October and November reports Mr. Armstrong gives these comments:

"During the month of October we have seen the progress of the Men's Club. It has enlarged the work of the Church because it has enlisted men of the community. Until this year members of the faculty of the Public School had taken little direct interest in the Church. Through the Men's Club these men have been brought into direct contact with the actual functioning of the Session and Trustees. Four of the five male teachers are now working in some department.

"The Session voted at one of its meetings to ask Mr. John Stanfield, art teacher at grade and high school, to become superintendent of the Church School. After a conference with Mr. Stanfield he accepted the responsibility. This is a notable advance in the educational work of the church. For the last twelve years Mr. Youel has taken charge of the Church School. In addition to the superintendent one of the young men of the church has accepted the secretary-treasurer's position.

Already Mr. Stanfield and Mr. DeLong have worked out a program of teacher's meetings and conferences for the staff of the Church School.

"During the first part of November the Choir of the Church asked the privilege of inviting the members of the University of Alaska to participate in the Christmas music. Arrangements were made to provide free transportation

on the University bus, and special letters of invitation were written to members of the music department. Mrs. Evans, housemother, urged participation, but nothing was accomplished. Distance and heavy campus program seems to cut down on participation with the University.

In Skagway our Church is the only Protestant Church in the community although today it is but the ghost of the city of yesterday. Skagway claims some of the finest citizens in the Territory. Under the leadership of Reverend Mr. and Mrs. Edwin E. Knudsen we are challenging their loyalties. During this past summer a combination manse and social center was under construction.

From our minister in Wrangell, Reverend M. Harry Champlin, comes this suggestive paragraph about his work:

"We observed Universal Bible Sunday at the morning service December 8th. At that time we had on display about a dozen different translations of the Scriptures. The week before we asked the congregation to bring any Bible they might have which had some special significance. There were two Bibles brought in that had been presented to 1881 by S. Hall Young."

A year ago the motaship PRINCETON ended its fifteen years of missionary service in the waters of Southeastern Alaska, when an unusually severe storm dashed it upon an island of rock in the Lynn Canal, between Haines and Juneau, and damaged it beyond repair.

Nothing has ever so crippled missionary work in Southeastern Alaska as the loss of the PRINCETON. No roads connect the thousands of islands that make up this area. Communication between towns and villages must be byboat or plane. For years one mission boat or another, first the LOIS, then the LINDSLEY, later the PRINCETON, was the means of carrying the gospel into isolated out-of-the-way native villages, mining towns, fisheries, and canneries, where no other Christian force had ministered.

For years, too, the boat was the only available means of transportation for the orphan native children who find a home at Haines House; for boys and girls who attend Sheldon Jackson School, the only Christian native high school in all Alaska. Liners run between the larger towns, to be sure; but traveling on liners is a luxury for mission school pupils and mission workers.

Another of the PRINCETON'S missions was to carry the sick to the nearest doctor or to a hospital. More than once its timely arrival saved a life. Sometimes it arrived too late and was the only means of transporting a body to a point where it might be cared for. 'The mercy ship' Alaskans often called it.

When the PRINCETON was wrecked the work of the itinerating missionary was brought to a standstill. Native boys and girls felt that their opportunity to attend Sheldon Jackson School had suddenly ended. Isolated villages were cut off from the outside world. As one man expressed it, 'It is as though we are all stranded on islands waiting for a life boat that never comes.' 'Forgotten men', the missionaries felt themselves to be. Small wonder that all found themselves listening for the whistle that had always announced the boat's coming into port, and the cry, 'The PRINCETON is coming! The PRINCETON is coming!' that accompanied it.

Almost before the PRINCETON was down came word from Alaska. 'We must have another PRINCETON!' Men, women, and children began to give from their meager incomes toward its replacement. The president of the Alaska Native Brotherhood expressed the appreciation and concern of that body by sending a check for over \$200 toward a new boat. This sum had been collected as 'fines for alleged misdemeanors of the delegates,' and had formerly been used to dispense Christmas cheer to orphan children at Haines House and other institutions.

The PRINCETON was originally built with money donated by friends of

Alaskan missions. Among these were two Princeton University organizations which had given generously as a result of the interest aroused by Dr. John Grier Hibben, then president of the university, and Mrs. Hibben, who on a visit to Alaska had seen the need for such a boat."

Soon the whistle will be heard again and the good news will be repeated "The PRINCETON-HALL is coming!". Through the liberal contribution of Mr. and Mrs. Gaines Hall of Midland, Texas, the PRINCETON has acquired this new name, in memory of Mr. Hall's father, Mr. William Wallace Hall.

Actual construction of the boat was started January 1, 1941 in Sitka, Alaska under the supervision of Sheldon Jackson School. Reporting on the progress of the work, Superintendent Leslie Yaw has written:

"Here is a bit of material on the Princeton-Hall:

"All Presbyterians in Southeastern Alaska are delighted in the Board action giving us a new boat to replace the lost Princeton. All towns and villages in our Presbytery are anxiously following the building of the new boat, looking forward to the day when it will be traveling about on the waterways of Southeastern Alaska. True indeed the loss of the Princeton has revealed afresh the great need for a missionary boat plying these inside passages from the lonely mining camp, isolated fox ranch, Indian village off the regular steamer run, to the larger centers where we have Presbyterian churches with ordained ministers.

"Sheldon Jackson School and the church in Sitka are especially happy in the glorious privilege of having the actual construction under way in a local boat house under the able foremanship of Andrew Hope, one of our church members. After overcoming some delays at the start work on the hull is now progressing with the shape of the vessel now coming into being. All of the heavy frame work is bolted together, and with the placing of the substantial oak ribs, the visitor to the shop now can get a general idea of the appearance of the new ship. Here in Sitka there is a deep feeling that this new ship is 'our boat', into the building of which is going not alone our best workmanship and our best effort, but our loyalties and feelings for Christ and the work of his Kingdom as well. In future years as the Princeton-Hall makes the various ports, those fortunate lads now in school who are working on the hull will be making trips aboard the vessel to see that part which was shaped by their hands. Should the Princeton-Hall be blessed with long life, the same lads as grown men and heads of families will be showing their own children the part they had in building 'our boat'.

"Recently Rev. Walter A. Soboleff assisted our pastor, Rev. Willis R. Booth in a series of ten days of special meetings on spiritual emphasis. While here Rev. Soboleff became deeply interested and enthusiastic regarding the construction

of the Princeton-Hall. One day he asked a question as to what his church could do to help build her. So when he left to return to S. Hall Young Memorial Presbyterian Church in Juneau, he carried with him the specifications for the steering wheel, with the expectation that one of his members, an ex-shipwright, using materials furnished by the congregation, would put his best workmanship into making that very necessary part of equipment. Then in days to come when any member of S. Hall Young Memorial Church sees the Princeton-Hall under way in Gastineau Channel coming into Juneau, that member would realize with a glow of satisfaction that the good ship is coming safely into port being steered by a wheel contributed by his church. This possibility of sharing the joys of building as suggested by Walter Soboleff is now being passed along to all the other churches with the hope that each one will respond, wanting to supply some definite part of the Princeton-Hall. So throughout our Presbytery there is a growing enthusiastic feeling that the Princeton-Hall is 'our boat'. This is fostering a new spirit of loyalties to the Presbyterian Church. As this relationship becomes deeper with the passing of the days and months to the actual navigation of the new boat, there is every possibility that local congregations not only will be encouraged to assume more responsibilities for the local churches, but for larger sharing in the building of Christ's Kingdom through increased giving to missions.

Facing the dangerous opportunity in Alaska, let us pray that God will give us Presbyterians the faith and courage to remain true to our trust and responsibility in this north country.

For ten years after the purchase of Alaska in 1867 no Protestant mission work whatever was done in the territory. In fact, for over a century and a quarter after Alaska's discovery the only interest shown toward the natives by the great majority of whites was a selfish one. It was in 1877, after a stirring appeal by a soldier of the United States Army at Sitka, telling of the deplorable conditions existing among the natives, that Dr. Sheldon Jackson and Mrs. McFarland went to Wrangell to open mission work. The story of Mrs. McFarland's labors that first year is a thrilling one to this day. The fort had been abandoned, and there was nothing in Wrangell resembling law or order. A native from British Clah or Columbia, Philip McKay, as was his English name, who had come under the influence of the Scotch-English missionary, William Duncan, had the previous winter crossed into Fort Wrangell to preach to and teach the natives. But out of a warring, hostile group of over two thousand, he had converted only a small band of untrained natives. After Mrs. McFarland was established, Dr. Jackson returned to the States. With Clah as her assistant, Mrs. McFarland took charge of the school he had started. This was the humble beginning of Presbyterian mission work in Alaska.

From the first Mrs. McFarland had to fight witchcraft, polygamy, drunkenness and the open hostility of the shamans or witch doctors. But the few Christians natives turned to her as counselor, advisor, nurse, doctor, even preacher and undertaker. She opened a day school for girls in her home. To her the native girls fled for protection to escape being sold into slavery.

In the summer of 1878, S. Hall Young was sent to Alaska to take charge of the Wrangell mission. The following summer the first Protestant mission church was organized, and when eighteen natives were taken into membership, the missionaries felt that, considering the handicaps, they had been rewarded for their labors.

News quickly spread among other tribes of the work being done by the missionaries, so that when Dr. Jackson and Mr. Young made canoe trips into remote communities for the purpose of opening new missions, they heard on all sides, "Send us 'Boston men' (as they called all whites) to bring light to our people!" As funds could

be raised, missions were opened at Sitka, Haines, Hoonah, Kluckwan and later to the south.

Both Dr. Jackson and Mr. Young urged Congress to establish schools and provide some form of government for the natives. But no action was taken. In 1880 the Sitka Training School for boys was opened at Sitka. Four years later, Dr. Jackson was transferred to Alaska to assume charge of the Sitka mission. Sensing the crying need for missions not only in southeastern Alaska but throughout the land, he urged other denominations to help with the task. They accepted the invitation, but before the work was begun, Dr. Jackson was appointed Commissioner of Education in Alaska. He arranged that schools be opened and that the government and mission boards share in their maintenance and upkeep, missionary-teachers to be put in charge.

In 1890 the first missions to the Eskimos were opened, Barrow, on the northernmost tip, being one of these stations. It was while visiting the Eskimos that Dr. Jackson discovered that the white man was depleting the Eskimos' food supply to the extent that they faced starvation if this supply was not supplemented. He imported reindeer from Siberia and secured Lapp herders to train the Eskimo to care for them.

The Presbyterian church has always carried the large part of mission work in Alaska. Today there are missionary pastors, teachers, nurses, and other workers scattered from Ketchikan, at the entrance, to Barrow. The Sheldon Jackson School at Sitka (formerly the Sitka Training School) is the only native Christian high school in the territory. Haines House at Haines provides a Christian home for native children.

There is only one self-supporting Presbyterian Church in Alaska, the Northern Light Church at Juneau. Most of the mission churches in Southeastern Alaska are for natives. Few have bi-racial congregations, although those of the Wrangell and Sitka churches are about evenly divided. The Skagway congregation is largely white. The

congregations of the Anchorage, Cordova, Fairbanks and Palmer (Matanuska Valley) churches are entirely so. The Barrow, Wainwright, Gambell and Cape Prince of Wales congregations are Eskimo. All other mission churches have Indian congregations. With the exception of the work done by the pastor of the Palmer Church for the pupils at the Eklutna Government School, half way between Anchorage and Palmer, no Presbyterian Work is done among the Indians of the Interior, other denominations being established here.

Because Southeastern Alaska is made up of hundreds of islands, over which towns, small villages and communities are scattered, mission work is difficult. That these isolated peoples might be served, mission boats were brought into use, first the Lois, then the Lindsley and from 1925 until its destruction in 1939, the Princeton. In their turn, they have helped carry the gospel message to thousands, native and white. Many times the Princeton was called upon to do errands of mercy, carrying the critically ill to doctors or hospitals. It served, too, as a means of transportation for members of Presbytery and Presbyterial, for summer conference delegates, and for transporting boys and girls to and from Sheldon Jackson School and Haines House. The new Princeton-Hall, as it is to be called, being built at Sheldon Jackson School by the boys under the supervision of native builders, will be launched during the latter part of July when services to the out-of-the-way places will once more be resumed.

Today with the establishing of government bases, air, naval and army, in Alaska, the work of the Church is tremendously challenged. The increased activity gives the missionaries ever-increasing opportunities for service, but it also adds tremendously to the problems facing Alaska's young people, native and white. Never in the history of Alaska missions has the need for mission work been more urgent, a challenge and an opportunity for every friend of Alaska. For nowhere are a people more worthy of the best the church can give.